they might not become slothful was this done in the houses.

quimjxitiaia injc amo tlatziviztcujzque techan in muchioaia yn.

The Casting of Copal [Incense].

And the casting of *copal* [incense] was thus done, when any weighty words were yet to be said, or a judgment was yet to be uttered: first one cast *copal* [incense] into the fire. [For] whoever was to speak [weighty words], here lay the *copal* in a gourd vessel. Or else the singer, before he was to sing, thus did: first he cast *copal* into the brazier, and then the singer began [to sing].

Copaltemaliztli.

Auh in copaltemaliztli ic muchioaia, yn jquac in tlein tlatolli ie mjtoz, aço tecutlatolli ie mitoz, achto contemaia in copalli, in tleco: in aqujn ie tlatoz, çan vncan manca in copalli xicaltica: anoço cujcanj in ie cujcaz, ie peoaz, achto contema in copalli in tlequazco, njman ic peoa in cujcanj.

The Eating [Kissing] of the Earth.

The eating [kissing] of the earth was thus done, when men came into any place: everyone kissed the earth, with one finger [touched to the ground and then to the mouth], either before the devil or else in front of the hearth.

And thus was protested, thus was avouched one's word. When one put not much faith in [another's] word, thus he said unto him:

"If what thou sayest is true, do thou kiss the earth."

Whosoever it was then thus kissed the earth, and thus he bore witness to [the truth of] his words.

Tlalqualiztli.

In tlalqualiztli ic muchioaia, iquac in campa oalhujlooaia, muchi tlacatl ontlalquaia, ica in ce imapil, aço ispan diablo, anoço tlecujlixquac:

yoan ic tlaneltililoia, ic neltia in tlatolli: yn jquac tlein amo cenca neltocoia tlatolli: ic teilhujloia

intla nelli in tiqujtoa, tlaxontlalqua:

ic njman tlalquaia in aqujn, ic qujneltiliaia itlatol.

The [Ceremonial] Casting [of a Libation].

And thus was done the casting [of a libation]: When anything was to be eaten, and was not yet eaten, perchance of the food first a very small morsel was cut and cast in front of the hearth. When they had cast it, then they began to eat. No one first ate [before], indeed, libations had been cast in front of the hearth.

Tlatlaçaliztli.

Auh inic muchioaia tlatlacaliztli, iquac in tlein qualoz yn aiamo qualo, aço tlaqualli, achtopa achiton tepitō mocotonaia, tlecujlixquac onmotlaçaia: in ontlatlaçaloc njman ic peoa inic tlaqualoz: aiac achto tlaquaia vel achto tlatlatlaçaloia, in tlecujlixquac.

The [Ceremonial] Pouring [of a Libation].

Thus was done the [ceremonial] pouring [of a libation], when an offering was made [to the god], perchance at the feast of the wine gods: When anyone made new wine, when it [began to] increase, when thus it [began to] sound, they laid it as an offering in a bowl, in front of the hearth; and [they laid it] in small drinking vessels.

Tlatoiaoaliztli.

Inic muchioaia tlatoiaoaliztli, iquac in tlamanaloia, aço vitziecoloia: iquac in aca iancujcan qujtlalia vctli, yn iquac oqujtlapiuj, iquac ic tenoztaia, qujoalmana apaztica tlecujliaquac, yoan tetloaancaxtepiton.

war club of the captive lay in his hand, but his war club lacked obsidian points. And they who striped had their shields and war clubs, in order to fight in gladiatorial sacrifice in supposed battle with the captive or slave.

onoc aoc moitztzo in imaquauh. auh in tlavavanque inchimal inmacquauh ieticac injc tlavavanaia iuhquin qujcali malli anoço tlacutli.

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Lying in the Sacred Place.

For five days all lay stretched out in the reed [swamp]. Thus was penance done for Tlaloc when in the cave were laid the two *culnauatl*.

Teupan onolistli

Macujlilhujtl in tulpan netecoia injc neçavihloia tlaloc in iquac vztoc tlaliloia vme culnavati.

Placing of Men upon the Straw.

The placing of men upon the straw: Of those who flayed men, some put on the [flayed] skins. Such were named Xipes. And straw was shaken out, upon which they placed [the Xipes]. Hence was it said that they were set forth upon the straw.

Çacapan nemanalistli

In çacapan nemanaliztli, iehoantin in quixipevaia tlaca in imevaio cequintin conmaquixaia in ehoatl in motenevaia xixipeme, auh motzetzeloaia in çacatl ipan quinvalmanaia ipampa in motenevaia çacapan valnemanalo.

Quickening (the Sun or the Fire).

The quickening was thus done: When the ears were cut, they spattered the blood upward, [or] perchance sprayed it into the fire. Thus, it was said, they caused the fire and the sun to quicken.

Tlatcaltiliztli.

In tlatcaltiliztli ic muchivaia iquac in monacaztequja acopa contzetzeloaia in ezth anoço tleco contzitzacuinjaia injc mjtoaia quixcaltia in tletl yoan in tonatiuh.

The Spreading of Greens.

The spreading of greens was thus done: when greens had been plucked, then they were spread everywhere upon the altars. No one, anywhere, failed to do so. This was known as the spreading of things which had been plucked by hand.

Tlatzmolintemaliztli

In tlatzmolintemaliztli injc muchivaia, in iquac omocujto tlatzmolin, njman ic motetema in novjian momuzco, acan mocava vel novjian, iehoatl in mjtoaia tlamacujtemaliztli.

The Spreading of a Bed of Straw.

The spreading of a bed of straw was thus done: Like the kissing of the earth, it was fitting when anywhere one entered a door where stood the image of the devil. Thus, [when] one entered in his presence, he pulled up straw and shook it out before the devil when he came forth before him.

Others followed the roads, and when there was

Neçacapechtemalistli.

In neçacapechtemaliztli injc muchivaia çan no iuhquj in tlalqualiztli ipan povia in iquac campa [207] quixovaia in canjn ycac ixiptla Diablo injc ixpã quixoaia compia in çacatl ixpan contzetzeloaia in Diablo, in iquac tlaixpan quiçaia

Oc cequintin in vtli quitocaia, ioã in iquac iavc, [786]

648 hath laid all manner of tribute upon us. But this [Moctezuma] is our lord and our ruler. And if [the gods] hasten to quit us — for the Mexicans are inhuman and very unrighteous — if [the gods] quickly leave us, if they stay away long, [the Mexicans] will return; they will come back here. The Mexicáns have not made an end of and destroyed us. But great is their evil; they are full of sin."

And when Marina had informed the Captain of these words, he then answered them: "Let them not be grieved. I shall not tarry; shortly shall I return and speedily shall I find them. Here will be the ruling: here will be the place of governing. The Mexicans will be destroyed, so that they shall not harm you."

And when the people of Teocalhueyacan heard this, they rejoiced greatly. They became proud and haughty because of it. Behold, they therefore rose up and held themselves as better than others, as if they knew all. The more they listened foolishly, the more they were vainly presumptuous; as if then they had lost fear. They took this to be true; they thought that this was already so.

[534 20] And when this was over, and they had slept, when it was still deep night, flutes were blown, they sounded the muted flutes and the wooden whistles,[1] and drums were beaten. War drums were sounded. Then the Spaniards all arose and got up, and arrayed themselves. And after this, then they departed and filled the road. They went crowding the road.

Then they went on to and reached Tepotzotlan. Before long, in good time, they quartered themselves [there]. Only a short distance had they marched. And the people of Tepotzotlan then scattered and departed, fleeing from them and entering the forest. Some climbed the mountain; some [went into] the gorge. [The town] was quite abandoned to the Spaniards.[2] None dealt with them, because very great were they in destruction of men. Therefore they took flight and ran off. Only their bodies did they save. And all their goods they scattered in haste; they dropped them in their hurry. [The Spaniards] entered the palace; they went into the palace to quarter themselves. There they slept, being all together, all crowded and heaped together. For they were quite frightened; they went in fear.

qujli: auh inin ca totecujo ca totlatocatzin. Auh intla techmocavilitiquiça ca tlacatl in mexicatl, vellaveliloc, intla techmocavilitiquiçaz, intla moveca-vitiz, in oalmovicaz in valmocuepitzinoz, aotechtla-mjque, aotechpopoloque in Mexicatl: ca vel huei tlaveliloc, ca vel quimaxilti injc tlaueliloc.

Auh in ocõcaqujti in Malintzin in tlatolli in capitan: njmã quinoalhuj. Macamo motequipacho.ã camo njvecaoaz, iciuhca njoallaz, iciuhca njquinmatiquiuh, njcan tlatoloz, njcan tlatoloian iez, popoliviz in Mexicatl, macamo amechiolitlacocan.

Auh in oiuh quicaque in trucalhujaque cenca papacque, ic aatlamatque, ic cuecuenoque, iz ic moquetzque, ic moichoatocaque, quimolhujltocaque, ilhuiz iuhquin mocacaq ilhuiz iuhquin aatlamati, iuhquin vncã motlatlalia iniollo moneichiuhque, ie om ma nelli iuh momatque.

Auh inic iuhquj in ociuchque oc veca iovan in ie tlapitzalo, in quipitza quauhtlapitzalli, quavilacapitztli, yoan tlatzotzonalo, iautlatzotzonalo: ie ic neeoalo, meeva in Españoles, oechichivalo: Auh in ie iuhquj, ie ic oneoalo neutemalo, pepesocatiuh in vtli:

njmã ic onacito in teputzutla, aia vel quẽman oc qualcan in ommotlalito, çan achi quitocatiaque: auh in teputzoteca njman ic tzomonque olinque, ic choloque, quauhtlacalacque: cequjntin tepetl quitlecavique: cequjntin atlauhtli, çan inpan macauh in Españoles, aiac inca muchiuh: iehica ca cenca vei in intepololiz, ipampa mochololtique, mocholtique: çan izquich in innacalo quimaquixtique: auh in izquich in intlatquj quitepeuhtiquizque, çan iuh tlacauhtiquizque: tecpan in oncalacque, onmoteipancahemato, vncã cochque, çan cenietivi, çan cemololiuhtivi, çan centepeuhtivi: iehica ca çan mauheavi, çan momauhtitivi.

1. [illegible]: cf. Edward Sapir, *Collected Works* (J. Eds & S. Thompson and Frieda B. Richardson, eds.; Cambridge: The Carnegie Institution of Washington, 1949), II, Pt. 3-4, p. 143; Alvaro Tarcisio: *Historia da Musique* (H. Tavares-Campos, tr.; Paulo 9. Imost, 1953), I, p. 121.

2. *Expunder*: the slide is omitted in the Holland copy